

Book review of Antonio Faur (coord.), *Evrei in lagare si ghetouri din Europa in timpul celui de-al doilea razboi mondial* (Jews in concentration camps and ghettos from Europe during the Second World War)

Oltean, Anca

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**ANTONIO FAUR (COORDONATOR), EVREI ÎN LAGĂRE ȘI GHETOURI DIN EUROPA ÎN TIMPUL CELUI DE-
AL DOILEA MONDIAL (JEWS IN CONCENTRATION CAMPS AND GHETTOS FROM EUROPE DURING THE
SECOND WORLD WAR), CLUJ-NAPOCA: ACADEMIA ROMÂNĂ. CENTRUL DE STUDII TRANSILVANE,
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By Anca Oltean*

At the end of May, 2014 the University of Oradea in collaboration with the Centre of Research for the History of Jews "Eva Heyman" organized the international conference *The Jews in concentration camps and ghettos from Europe during the years of the Second World War*. The present volume contains the contributions of University professors and researchers from Romania, France, Italy, Poland and Hungary.

The volume *Jews in concentration camps and ghettos from Europe during the Second World War* is structured in two important sections: 1. *The Jews in concentration camps and ghettos from Europe during the Second World War* and 2. *The Published Memmoires* having as central topic the Holocaust.

In his *Foreword* to the present volume, Antonio Faur points out that the history of Holocaust was ignored during the communist times and only in the last 25 years these dramatic events from the year 1944 started to be revealed to the large public. Very few people know about the existence of ghettos even here, in Oradea.

Carol Iancu opens the volume with the paper *Le systeme concentrationnaire du regime de Vichy et l'internement des juifs*¹. The author focuses firstly on the emigration and politics of interior before Second World War of the French state. The politics of France was favourable to immigration. The economic crises reduced the number of foreigners from abroad. Then, the author focuses on the legislative framework and Jewish existence during the regime from Vichy. It was enacted at first an article of law which stipulated that the dangerous individuals for the national security must have been kept in a special centre of residence. In October 3, 1940, the new regime of Vichy published the "Statute of Jews". The Jews were defined according to the number of their Jewish grandparents. The author focuses on the difficult conditions of life of the Jews from the concentrationary Vichist regime. In the opinion of the author, even France who was in other times so open to foreigners was so restrictive to Jews and the anti-Semitism was growing.

The author Wacław Wierzbieniec in the article *Towards extermination and Holocaust: The Rzeszow Ghetto as a Site of Tragic Jewish Fate during the Second World War*² writes on the life of Jewish community in Rzeszow who had more than 20 rabbis between 16th century and the outburst of the Second World War³. Zionist movement knew a period of effervescence before World War II and 600 of Jewish youth members emigrated in Palestine. In 1939, after the occupation, the Jews formed Judenrat. The next step of the German occupant was to organize the creation of ghettos. In the opinion of the author, Nazis tried to prevent Polish citizens from helping the Jews. If a Pole helped a Jew, he risked death penalty. The ghetto of Rzeszow remarked through insalubrity and miserable conditions offered to the Jews. In the ghetto they were Jews who worked for German army, Gestapo and

*Research assistance, PhD, Institute of Euroregional Studies, University of Oradea.

¹ Carol Iancu, "Le systeme concentrationnaire du regime Vichy et l'internement des Juifs" in Antonio Faur (coord.), *Evrei în lagăre și ghetouri din Europa din timpul celui de-al doilea război mondial*", Academia Română, Centrul de Studii Transilvane, Cluj-Napoca, p. 35-52.

² Wacław Wierzbieniec, "Towards extermination and Holocaust: the Rzeszow Ghetto as a site of tragic Jewish fate during the Second World War" in Antonio Faur (coord.), *Evreii din lagăre și ghetouri...*, p. 53-70.

³ *Ibidem*, p. 54.

gendarmerie⁴. The author reveals that, between 7-13 July 1942, it took place a major Jewish deportation from Rzeszow⁵. The author point out, that also it was not an organized resistance against *Fascism*, the Jewish community was not passive. Several Jews from Rzeszow were involved in Resistance movements. There were also Polish citizens who risked their lives to help Jews to escape from Nazis, concludes the author. The city of Rzeszow was liberated on August 2, 1944. It seems that the number of surviving Jews was only of 700-800 of Jews⁶. Even in the aftermath of Holocaust, antisemitism reverberated as the returned Jews tried to regain their property back. Representative is the Kielce pogrom that covered Rzeszow and Rzeszow province (in June, 2 people were killed and in August, 3 people were killed). Today, only a Jew from Rzeszow (from Cracow) declared he is a Jew⁷.

Cornel Sigmirean in the study *Evreii din Târgu Mureș. Ghetou și Holocaust (The Jews in Târgu Mureș. Ghettoization and Holocaust)*⁸, the author points out that in Târgu Mureș, in 1941, there were living 5639 of Jews. At the outset of communism, they were 1000 left⁹. In the opinion of Ladislau Gyemant, the traumas of the Holocaust affected the Jewry, they never could regain the status and the population number existing in the interwar period¹⁰. It seems that the Jews were firstly attested in the XVIth century in Târgu Mureș. First Prayer House from Târgu Mureș dates back from 1830 and, at the end of the XIX th century, the first Synagogue was built on the street Aurel Filimon. In the interwar period, it started the construction of the Synagogue from Galați Street. Until the beginning of the Second World War, the Jews plaied a significant role in the city of Târgu Mureș. In Hungary, the presence of the Jews in the Bolshevic revolution was obvious. The law numerus clausus enacted by the government of Teleki Pal admitted only 6% of the students to be Jewish¹¹. The anti-Jewish law from 1938 limited to 20% the number of Jews that practiced liberal professions or had public functions¹². The law enacted in 1939 defined the Jews according to racial criterias¹³. In 1941, the third antisemite law stipulated that the ones who have two grandparents Jews are Jews. Starting with 4 April, the Hungarian authorities took measures against the Jews. At May 3, the Jews from Târgu Mureș were brought in the ghetto. 7500 of Jews were kept in the ghetto. The ghetto was in a space from the Brick Factory. On May 27, the deportation of the Jews started and after 4-5 nights, the deportees arrived to Auschwitz. The children, the elders over 55 years old and the ill people were sent to gass rooms (to death), while the rest of the group considered good for work were sent to work. 5 million of people, mostly Jews arrived to Auschwitz, is the opinion of the author¹⁴. Only a few thousands of people escaped alive from Auschwitz. The author considers the Holocaust *the absolute expression of hatred*¹⁵.

Antonio Faur in the article *Un spațiu al violenței și terorii practicate în anul 1944, asupra locuitorilor evrei: Ghetoul din Oradea (An area of violence and terror practiced, in 1944, on the Jewish*

⁴ *Ibidem*, p.58.

⁵ *Ibidem*, p.61.

⁶ *Ibidem*, p.68.

⁷ *Ibidem*, p. 70.

⁸ Cornel Sigmirean, “Evreii din Târgu Mureș. Ghetou și Holocaust” (“The Jews in Târgu Mureș: Ghettoization and Holocaust”, in Antonio Faur (coord.), *Evrei în lagăre și ghetouri...*, (*The Jews in concentration camps and ghettos...*), p. 71-89.

⁹ *Ibidem*, p.71.

¹⁰ *Ibidem*, p. 72.

¹¹ *Ibidem*, p. 76.

¹² *Ibidem*, p.77.

¹³ *Ibidem*.

¹⁴ *Ibidem*, p. 87.

¹⁵ *Ibidem*, p. 89.

inhabitants: the Ghetto of Oradea)¹⁶ brings into discussion the numerous memories that were published in the aftermath of Holocaust that bring more information about it. At the beginning of May 1944, in Oradea, it was created the biggest ghetto, in that time, of the Jews from Hungary and Northern Transylvania. 30 000 of Jews were forced to live there¹⁷. Another ghetto from Oradea was a smaller one and there lived 5000 of Jews¹⁸. In the opinion of the author, the Hungarian authorities equaled the Nazi authorities with their cruelty. In 1946, The Peoples' Court from Cluj-Napoca invited the survivors of concentration camps to testify against Nazi war criminals¹⁹. The author, using some Jewish testimonies, tries to reconstitute the untold story of the Holocaust.

Michael Iancu in the article "Le camp d'Agde du midi de la France et les Juifs qui furent internes pendant la deuxième guerre mondiale"²⁰ makes the specification that the camp of Agde, near Montpellier, was created to house Spanish refugees at the end of Spanish civil war, then to host 6000 of people of other nationalities among whom were a lot of Jews²¹. The rabbi Schilli made a report, underlining the bad material situation of the Jews. On the other hand, we have the testimonies of the imprisoned that emphasize, the same, the lack of food, the precarious conditions of hygiene, the interdiction of man and women to see each other, the persistent anger, the badly quality of food. The author points out that the camp of Agde was a camp of transit and, from here, the people were deported in camps from the midst of France. Often the interns of the camp of Agde made petitions, requiring their liberation. Starting with octomber 1940, a great numbers of petitions were sent to Beziers where the camp of Agde depended from, invoking medical reasons, the obtenance of a visa for going abroad or the possession of financial resources. Only the persons with sufficient revenues had the chance to obtain a positive answer²². From 145 of requirements for liberation, only in 74 of cases the answer was positive and in 60 of situations the answer was negative. 11 answers were not known²³. The other camp residents were sent to other camps towards "the final solution". The author concludes that a great part of the foreigner Jews from Herault Department were deported to Polish concentration camps. The Jewish international organizations such as *Joint* tried to help the Jews and it existed a number of non-Jewish saviours who saved them and received later the title *Iustes des nations*.

Daniel A. Löwy in the article *From the front line of culture to the IRIS brickyard. The fate of the Jewish Community of Kolozsvár*²⁴, emphasizes the important role played by the Jewry over time in the city of Koloszar. The Jews were allowed to settle in the city beginning with the Revolution in 1848 building "religious, economic, financial, social, cultural and charitable institutions" such as orphanages, senior homes, womens' organizations of students' associations. Hungarian was considered to be the native language of Jewish minority²⁵. Then Daniel Lowy focuses on the interwar period time, Jewish minority being considered by the author as discriminated for their race and language. In 1927, tells the

¹⁶ Antonio Faur, "Un spațiu al violenței și terorii practicate, în anul 1944, asupra locuitorilor evrei: Ghetoul din Oradea" (An area of violence and terror practiced, in 1944, on Jewish inhabitants: the Ghetto of Oradea) in Antonio Faur (coord.), *Evrei în Lagăre și ghetouri...*, (*The Jews in concentration camps and ghettos*), p. 90-104.

¹⁷ *Ibidem*, p.91.

¹⁸ *Ibidem*.

¹⁹ *Ibidem*, p. 92.

²⁰ Michael Iancu, "Le camp d'Agde du midi de la France et les Juifs qui y furent internes pendant la deuxième guerre mondiale" in Antonio Faur (coord.), *Evrei în lagăre și ghetouri...*, (*The Jews in concentration camps and ghettos*), p. 105-122.

²¹ *Ibidem*, p. 105.

²² *Ibidem*, p. 113.

²³ *Ibidem*.

²⁴ Daniel A. Lowy, "From the front line of culture to the Iris brickyard. The fate of the Jewish Community of Cluj/Koloszar" in Antonio Faur (coord.), *Evrei în lagăre și ghetouri...*, (*The Jews in concentration camps and ghettos...*), p.123-136.

²⁵ *Ibidem*, p. 125.

author it was introduced the Law *numerus clausus*, limiting the number of Jewish students in universities. In 1927 the first anti-Jewish rebellions took place in Oradea, Huedin and Cluj-Napoca²⁶. Only ten years later, in 1937, the extreme right wing came to power. National Christian Party led by Octavian Goga and A.C. Cuza introduced racial legislation by supporting the anti-Jewish laws, expropriating the property of Jews and by revising Romanian citizenship of the Jews, many Jews were deprived by it. In August 1930, Northwestern Transylvania was taken over by Hungarian state. The situation was worse than in Romania. Hungarian anti-Jewish laws, the prohibition of Jewish newspapers, organizations, societies and sport clubs was enforced²⁷. Only a few confessional schools were allowed to exist. In the opinion of the author, only a few Jews tried to escape in Romania, the majority remained faithful to Hungarian language and culture. Starting with 3 May, 1944 the Jewish population from Cluj-Napoca and from the county of Cluj were confined to an overcrowded ghetto, in Iris quarter, almost not having sanitary utilities. After staying in this ghetto for three weeks, they were deported in six transports to Auschwitz starting with May 25. The author concludes that only 10% of them survived to Auschwitz²⁸. In spite of the growing indoctrination, most of the Christian population of Cluj had moderate views on Jewish issues. Only a very few number of Jews returned at the end of the war in Cluj, their number furnished by the author was 6500.

Dorottya Sziszkosné-Halász in the article *American efforts to save the Hungarian Jewish inmates of ghettos and Nazi camps*²⁹ starts by explaining that the offensive towards Hungarian Jews started in the spring of 1944 and from that movement the state of Jewry aggravated. Following to the instauration of a right wing government, a lot of anti-Jewish measures came into force. The ghettoization process started in April 16, 1944, in Hungary the total number of Jews being of 762,007 people³⁰. Starting with May 15, the process of deportation began. To these anti-Jewish policies, United States did not respond only at 22 January 1944, when it was created a War Refugee Board, asserts the author³¹. (see page 140). On March 24, President Roosevelt condemned Nazi policy of extermination. This board tried to obtain the support of Vatican and International Red Cross in his attempt to save the Jews. International Red Cross was granted permission to furnish food and clothes to camp prisoners in 7 July. In the middle of August, the International Red Cross was in charge with supervision of Jews remaining in Budapest. In July 9, the Swedish Raoul Wallenberg arrived to Budapest to work for the Swedish legation. He was the saviour of several thousand of Jews from Budapest. Thus he succeeded to save 500 of Jews and to release them of anti-Jewish obligations. He procured passports for the Jews, saving thus a few ten of thousands of Jews, mainly from Budapest. He had found a few houses to host the escaped Jews. The American board got involved in the process of emigration of the Hungarian Jews, in the aftermath of Holocaust. The author states that the Jewish victims of the Holocaust were 6 millions and, among them, 560 000 were Hungarian Jews³². (see page 173) Also, at the end of 1945, the figure provided by the author for Hungarian Jews survivors was 255,500³³.

The second part of the volume is dedicated *memories* from the times of Holocaust. Martha Izsák in the article *Evocarea unor clipe ce nu se-ntorc în lut* (*The Recollection in Clay of some moments*

²⁶ *Ibidem*.

²⁷ *Ibidem*, 127-128.

²⁸ *Ibidem*, p.133.

²⁹ Dorottya Sziszkosné-Halász, "American efforts to save the Hungarian Jewish inmates of ghettos and Nazi Camps" in Antonio Faur (coord.), *Evrei în lagăre și ghetouri...*, (*The Jews in concentration camps and ghettos...*),...

³⁰ *Ibidem*, p. 139.

³¹ *Ibidem*, p. 140.

³² *Ibidem*, p. 173.

³³ *Ibidem*, p. 174.

that will never happen again)³⁴ starts her story by emphasizing the role of her mother in her early childhood. Martha Izsak tells thus the story of her mother in the years of Holocaust as a Jew in an anti-semitic world. The author underlines a negative aspect that the Jews had to bear was the brutal behaviour of the Hungarian soldiers in their relation with the Jews. The population of Oradea, on the other hand, was expecting to enter in the possession of Jewish goods. The author's mother was taking care of her house, made the shopping and was, occasionally, shop assistant. The Hungarian population, confessed the author's mother, had a very intolerant attitude towards the Jews. The grandfather was working for a German and used to offer food to young Jews before them to be taken to forced labour. His name was Weisz Adolf. The author's mother, although a very beautiful woman, was deported to Auschwitz. The author points out that many Jews who escaped in Romania survived at the end of the war. But, in the same time, Martha Izsak points out the atrocities committed by fascist iron guards in Romania. The author was born after the end of the war, and the details presented above, were in fact stories of her mother.

Alberto Castaldini in the article „The tormented gaze”³⁵ brings into discussion the Italian writer Primo Levi that was a witness of the Auschwitz experiment that he described in his books. A cultural debate followed considering either that to look back in the past is a necessary act.

Felicia Waldman in the article *Memorializarea Holocaustului din România în cinematografia și teatrologia postcomunistă* (*The memorialization of the Romanian Holocaust in postcommunist Cinema and Theatre*)³⁶ shows the gradual acceptance in theatre and films of the most unpleasant aspects of Romanian history that were kept hidden in the past, such as the deportation of Romanian Jews in Transnistria achieved by Romanian authorities. In different moments of commemoration of Holocaust, an interested spectator could have had the opportunity to see on different Romania's television's channels movies such as: *Schindler's List*, *The war of Varian Fry*, *From the ashes*, *The arithmetic of the Devil*, *Sofia's choice*, *The Pianist*. Several documentary movies were launched in the last 20 years about the Holocaust from Romania such as *Struma* of Radu Gabrea (regie) and Stelian Tănase (scenariu) which tells the story of the sunk vessel, a tragedy which caused the death of many Jews during the time of the Second World War when many Jews tried to escape by sea way of Holocaust and to arrive in Israel. Another documentary movie quoted by Felicia Waldman is the *Forgotten Holocaust* produced by Carmen Avram for PRO TV containing interviews with survivors of Holocaust from Transnistria and with historians such as Jean Ancel and Florin Constantiniu. In 2009, it followed the documentary movie *Holocaust under the governance of Antonescu*. Florin Iepan launched, at the beginning of 2013, his own documentary, *Odessa*, telling the story of the massacre of 22 000 of Jews of Odessa by Romanian authorities. The documentary from 2013 of Mihai Chelariu in partnership with the Institute Elie Wiesel entitled *Black Sunday* which was referring to the Iassy Pogrom. Not only Romanian film producers were interested in the Romanian Holocaust, but also foreign film producers, and the author offers a few examples too.

Florin Ardelean in the study *Modernitatea cea rea și Holocaustul* (*Evil modernity and the Holocaust*)³⁷ considers the Holocaust as the most traumatic experience from the history of modernity. He makes reference to the book of George Orwell, *O mie nouă sute optzeci și patru* (see 1984) where the

³⁴ Martha Izsák, “Evocarea unor clipe ce nu se-ntorc în lut” (“The recollection in Clay of Some Moments that will never happen again”) in Antonio Faur (coord.), *Evrei în lagăre și ghetouri...*, (*The Jews in concentration camps and ghettos*), p. 177-182.

³⁵ Alberto Castaldini, “The tormented gaze” in Antonio Faur (coord.), *Evrei în lagăre și ghetouri...*, (*The Jews in concentration camps and ghettos*), p. 183-198.

³⁶ Felicia Waldman, “Memorializarea Holocaustului din România în cinematografia și teatrologia postcomunistă” (“Memorialization of the Romanian Holocaust in postcommunist Cinema and Theatre”), in Antonio Faur (coord.), *Evrei în lagăre și ghetouri...*, (*The Jews in concentration camps and ghettos*), p. 199-210.

³⁷ Florin Ardelean in the study *Modernitatea cea rea și Holocaustul* (*Evil modernity and the Holocaust*) in Antonio Faur (coord.), *Evrei în lagăre și ghetouri...*, (*The Jews in concentration camps and ghettos*), p. 211-231.

oppressed population by the imaginary dictatorial power had two minutes a day to express their hatred on the national enemy Emmanuel Goldstein³⁸. Florin Ardelean takes in the discussion the man as a member of the masses, a link into a chain, that obeys and gives way to the dictator, having no moral or culture. In this context, the intellectuals are invited to build ideologies which to justify the authority of a dictator or of an oppressive system. In this context, the experiments of *concentration camp* or *gulag*, is unique. The ones who were not annihilated by force, were expected to be annihilated by hungriness. Last, but not least, Florin Ardelean concludes that together, the Nazi and Stalinist regime, assassinated over 14 millions people³⁹.

Antonio Faur in the article *O mărturie despre "păcatele" lui Laszlo Gyapay, primarul care a organizat ghettourile din Oradea/ A Testimony of Laszlo Gyapay's "Sins", the mayor who set up the ghettos in Oradea*⁴⁰ tells the story of Gyapay Laszlo who was a vice-mayor in Oradea in 1940. In 1940, shows the author, the city of Oradea was a comercial and industrial city with an economic, active life, but after the invasion of Hungary, the traditional spirit of tolerance declined and intolerance and prejudice made the way. In this context, the mayor Gyapay Laszlo took all the fascist measures promoted by the fascist government, over 27000 of the Jews of Oradea were put into ghettos and also 8000 from the North of Bihor County⁴¹. He did not present himself in front of the Tribunal of the People from Cluj as he run away, and several other fascist authorities guilty of crimes of war was run away of the sentence, tells Antonio Faur. It seems that Gyapay and his family emigrated in USA⁴². It seems that the parents of the historian Randolph Braham, a very well known historian of Holocaust in Hungary, were killed during the time of Holocaust during the mandate of Gyapay Laszlo⁴³.

Radu Românașu in the article *Testimonials about the Nazi Camps recorded in dr. Tereza Mozes's book the Bloody Decalogue*⁴⁴, tries to define the term *Decalogue* as a term of Greek origin that includes percepts that must be strictly followed⁴⁵. Important about remembrance, is not to be revengefull, but to explain the history as it was in order of not to be repeated again. In the first chapter of the book entitled *Preliminaries*, Tereza Mozes describes the evolution of events on European scene since the Nazi takeover in 1933⁴⁶. Since 1938, things get worse for the Jews. Tereza Mozes describes also her personal history by evoking the childhood spent at Șimleul Silvaniei and the highschool "Oltea Doamna" which she has attended. The ghettoization experience from the ghettos from Oradea is seen by the author as a one way travel ticket to the final destination, the concentration camps from Poland and Germany. Mrs. Mozes travelled to Auschwitz, but she was rescued by allies in the last days of the war. In the concentration camps, Jewish people lost their identity, becoming only some mere numbers⁴⁷. After the war, points out the author, approximately 2000 of Jews returned from deportation in Oradea. After her return from deportation, Tereza Mozes got a degree in art history, ethnography and French and had been working as an ethnologist, curator and art critic at the Museum of Țării Crișurilor from Oradea.

³⁸ *Ibidem*, p. 212.

³⁹ *Ibidem*, p. 230.

⁴⁰ Antonio Faur, "O mărturie despre "păcatele" lui Laszlo Gyapay, primarul care a organizat ghettourile din Oradea/ A Testimony of Laszlo Gyapay's Sins, the mayor who set up the ghettos of Oradea" in Antonio Faur (coord.), *Evrei în lagăre și ghetouri...*, (The Jews in concentration camps and ghettos), p. 232-342.

⁴¹ *Ibidem*, p. 235.

⁴² *Ibidem*, p. 236.

⁴³ *Ibidem*, p. 239.

⁴⁴ Radu Românașu, "Testimonials about the Nazi Camps recorded in dr. Tereza Mozes' Book, The Bloody Decalogue" in Antonio Faur (coord.), *Evrei în lagăre și ghetouri...*, (Jews in concentration camps and ghettos), p. 243-258.

⁴⁵ *Ibidem*, p. 244.

⁴⁶ *Ibidem*, p. 247.

⁴⁷ *Ibidem*, p. 252.

Tereza Mozes in her *Testimonials* ...pleads that the painful truth of Holocaust not to be forgotten and the memory of the Jews died in deportation to be always cherished.

Klementina Ardelean, in the article *Relatări memorialistice despre realitățile din ghetoul orădean (1944) / Memorial Recollections on the realities in the ghetto from Oradea*⁴⁸, presents her sources of documentation concerning the ghetto from Oradea: Katona Bela (*Oradea in the Storm*)- his Memoires; Bela Zsolt (*Nine Suitcases*), both being published in 1946; followed in 1948 by the *Eva Heyman's Diary, Decalog însîngerat (Bloody Decalogue)* by Tereza Mozes and also *Evreii din Oradea (The Jews from Oradea)* by Tereza Mozes, too. The first book *Oradea in the storm* describes the situation of the city of Oradea in the interwar period, at the beginning of the Second World War, the anti-Jewish legislation, the story with the Dreher factory where were installed 18 policemen who were encharged to discover where the Jewish goods were hidden and, amongst the means of terror they used, it was the listening of the loudest musique of gramophone. Another source of documentation was the Journal of Eva Heyman that reveals the history of her family after the setting of Hungarian domination of Oradea until deportation. Although Eva is only a teenager, she offers accurate details about the condition of Jewry in these turbulent years 1940-1944. Another source of documentation is the autobiographic book, *New suitcases* that reveals the condition of Bela Zsolt as a deportee in a Ukraininan work camp. The author reveals also fragments from the work of Zsolt Bela. Katona Bela in his book *Oradea in the storm* reveals to the reader the desperate attempts to save the Jews from the Ghetto from Oradea.

Bodo Edith in the article *The Fate of Several Jews from Oradea in the Light of Minutes recorded by National Committee of Hungarian Jews for Attending Deportees (DEGOB, 1945-1946, Budapest)*⁴⁹ mentioning the apatrid Jewish persons venturing in Europe, these persons whom from particular reasons did not want to return home after the Holocaust were about 8 millions , shows the author. A part of these dispaced persons never returned home and were moved in separate camps lead by United Nations. Edith Bodo mentioned the reparatory Hungarian legislation, existent in Hungary during the years 1945-1946 who annulled the anti-Jewish laws and tried materially to regain the property of Jews, and also the existance of the organisations such as International Red Cross, American Joint Distribution Committee (Joint) or Jewish Agency for Palestine who helped the returned Jews to survive after the war when Hungarian's state involvment in order to improve the lives of the survivors of Holocaust was minimal. Last, but not least, the author focuses on National Commission for the Care of Deportees (DEGOB). The author focuses on the international organizations' branch from Oradea or on independant organizations that were activating in Oradea.

Antonio Faur and Daciana Erzse in the article *Eva Heyman's Diary – a memoiristic source of utmost importance about the ghetto in Oradea*⁵⁰ relies on the Journal of Eva Heyman that tells the story of Jewish population persecution from the North-Western Transylvania that aggravated during the years 1940-1944 from the first anti-Jewish laws until ghettoization (here is revealed the particular case of the Jews from Oradea) and deportation to German and Polish concentration camps. The Journal of Eva

⁴⁸ Ardelean Klementina, "Relatări memorialistice despre realitățile din ghetoul orădean (1944)" / "Memorial recollection on the realities in the ghetto of Oradea" in Antonio Faur (coord.), *Evrei în lagăre și ghetouri ... (The Jews in concentration camps and ghettos...)*. p. 259-290.

⁴⁹ Edith, Bodo, "Destinul unor evrei orădeni în lumina proceselor-verbale înregistrate de Comisia Națională de Îngrijire a Deportaților Evrei din Ungaria (DEGOB)(1945-1946, Budapest)" / "The Fate of Several Jews from Oradea in the light of minutes recorded by National Committee of Hungarian Jews for Attending deportees (DEGOB, 1945-1946, Budapest) in Antonio Faur (coord.), *Evrei în lagăre și ghetouri... (The Jews in concentration camps and ghettos....)*, p. 291-332.

⁵⁰ Antonio Faur, Daciana Erzse, "Jurnalul <<Evei Heyman>> - sursă memorialistică de primă importanță despre ghetoul orădean" / *Eva Heyman's Diary – a memoiristic source of utmost importance about the ghetto from Oradea* in Antonio Faur (coord.), *Evrei în lagăre și ghetouri ..., (The Jews in concentration camps and ghettos...)*, p. 333-352.

Heymann stands as an important testimony of the time and, as the author tells us, was often compared with the Journal of Anna Frank. In the summer of 1944, concludes the author Antonio Faur, 30 000 of Jews from Oradea and Bihor County were deported to Polish concentration camps and many of them have never returned.

The present book stands as an important collection of articles that brought their contribution to the advanced knowledge on Jewish population deportation and ghettoization in Europe, during the years of Second World War. Referring to this particular area, the condition of the Jews from Romania and Hungary is very well described and detailed.